757 On falling sick a Rweʃli instantly ties into his hair or to his head rope some red or green thread as a preventive, *heǧâb*, against pain. If he gets worse and the home remedies will no longer suffice, his relatives send for a seer, *ṣâḥeb as-sirr*, entreating him to come and help the patient. A she-camel is promised to Allâh as a sacrifice for restoring health to their sick relative in these words: "O thou face of Allâh, if thou curest this man and liberatest him from the captivity of his disease, I will give thee this she-camel in sacrifice; *jâ waǧh allâh in ṭajjebt hal-walad w-fakkejteh min hal-maraz ilak hal-ǧezûr*."

752 Fractures are healed by a Bedouin versed in the art. He sets the broken bone, lays the limb between narrow boards, and then packs it round with dough made of barley flour, salt, and eggs, or lacking these of tragacanth, *ḥelbe*. This composition hardens like rock. After the expiration of twenty-five days the bandage is loosened but it is not removed until after forty days. During that time the patient must not eat anything sweet and is fed on meat only, or, if that cannot be had, on milk.

752 757 A small wound is called *ǧwâb*, a large one *ǧurḥ*. The wounded man, *ǧawîb*, is assigned a separate corner in the tent always on the windward side, so that no bad odor can reach him. Any scent, *rîḥa*, opens the wound anew, increasing the pain and swelling, *tirfer* or *tizerr*. Harmless are the odors of tar, *ḳuṭrân*, and the drugs of *ḥantîta*, *ǧawelijje*, *ebhel*, *sʿed*, *hawaǧawwa*, *ʿûd al-hawa*, *damm al-eḫwên*, the smoke from the camel manure, *ǧelle*, tobacco smoke, and sulphur. The wounded person stops his nose with the *ḳejṭarân* or *ḥantîta* drug as a protection against injurious odors. Also he must deny himself sweet dishes, which according to the local belief would cause the wound to fester, *jiddi*, still more. At first soap is applied to the wound, later the *subl* drug. The urine of little children, *bowl al-wurdân*, is used in cleaning wounds. [821] As the wound could not heal if reached by the light of stars, the couch of the wounded person is curtained on all sides by clothing and carpets, and he must not leave it even to satisfy his natural wants. If it is intended to camp in the same place for some length of time, a separate small tent is put up for the patient, closed on all sides, *ḥeǧra*, and at some distance 752 from the camp. Visitors sit round the tent and converse with 758 him, but no one will go inside except his nearest relative. For 831 there might be a visitor who, having just had sexual inter-

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course, has not yet washed himself, and such an unclean one, 758 ●
neǧes, would make the wound still worse, *mustarfer*: The visitor 831
salutes with the words: "May thy evil disappear! *jizûl šarrak*." Or: "May it disappear and not come over thee any more! *jizûl w-lâ jiǧîk*." To avoid informing the patient that he looks ill, [576]
and thus frightening him, the visitor says: "It seems to me thou hast a healthy color, perhaps nothing ails thee," the patient's reply usually being: "By Allâh himself, nothing is the matter with me, merely so and so."

If the patient gets worse, nobody must mourn. "We have 761
a soul, and he has a soul obeying Allâh. *ma'ana nesem w-ma'eh nesem taḥat allâh*." The patient gets worse every Wednes- 777
day and Friday, for these are the heavy days, *jowm aṯ-ṯakîl*, for him. Likewise every sixth, sixteenth, and twenty-first day of the lunar month aggravates the condition of the patient and spreads the news of his illness, *mubajjeḥ al-ḫabar*.

A demoniac is called *mḥarfal*. As such they consider the 732
imbecile, the demented, and the insane. If he does not get well soon, he is fettered and allowed to perish of thirst.

If a mad dog, *čalb mṛalṯ*, bites, *jiʿaṛṛ*, a man, sulphur 752
is applied to the wound, which is then burned with a red-hot 758
nail. After forty days the injured person generally is stricken with rabies. Then they fetter him and throw hot ashes on his head until he dies.

In the case of a snake bite the soothsayer, *ḳarrâj*, is sent 752
for and cures the bitten man with his spittle. The *ḳarrâj* 755
learns this art from a member of the Rifâ'ijje Order at an-Nukra in the neighborhood of Damascus, paying one quarter of a *meǧîdijje* (22.5 cents) for tuition. No snake can harm a *ḳarrâj*.

Bites of scorpions and poisonous spiders are cured by wrapping the wounded limb in a raw skin or by laying the patient in an oblong pithole, the bottom of which is covered with camel manure thrown over camel urine, *ʿabas al-bel*. Then, covering the patient up to his head with clay or sand, they build a small fire at his side to make him sweat thoroughly. But to prevent him from falling asleep they shout at him: "O thou who has been bitten by an *ʿankabût* spider, wilt thou live or wilt thou die?" He must answer: "I shall live, I shall live, not die."

A person seriously ill appoints a guardian for his young 763
children with the words: "O So-and-So, I do not know what 429